

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

We are verily guilty concerning our brother . . . therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

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THE PHILANTHROPIST,

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EMANCIPATION.

From the Emancipator.
The New York Observer in Favor of Immediate
Emancipation.

This leading colonization paper, heretofore distinguished
for its zeal in sounding alarms respecting the doctrine of
immediatism, is understood to have come out decidedly in
favor of immediate, in contradistinction to gradual, emanci-
pation. In the paper of June 16, is the following editorial
article:

"BARBADOS. Apprenticeship Abolished.—The act of
the colonial legislature, abolishing the apprenticeship,
and declaring all the slaves free after the first of August,
has been passed, and sent to England for approval, which
we presume, it will readily receive. Here we have another
instance of immediate emancipation, after a series of efforts
for nearly twenty years, to prepare the slaves for
freedom. We presume it will work well; much better than
that unstatesman-like of all forms of gradual emanci-
pation yet invented, the British apprenticeship system.

"There is one reason for this measure, concerning which
it was not good policy for the Barbadians to say much, and
of which, of course, little has been said. According to the
apprenticeship act, the 'non-pecuniary,' or house-servants,
who are perhaps, one-fifth of the whole, become free on the
first of August, 1838, while the 'predial,' or field-labors,
continue in servitude two years longer. August 1, 1838,
therefore has always been regarded as the most dangerous
point in the whole process; for it was feared that when the
house servants should be set free, the disaffection of the
field-labors would lead to serious disturbances. This danger
is avoided by making all free at once. Besides this, the
Barbadians were doubtless heartily sick of the bungling and
inconvenient arrangements of the existing system, and
encouraged by the success of entire emancipation in An-
tigua."

We call particular attention to the second paragraph,
where the Observer assigns a reason for the measure of
emancipating the apprentices all at once; viz, that "the non-
predial, or house-servants, who are perhaps one-fifth of the
whole, become free on the first of August," and therefore
it was feared that "the disaffection of the field-labors
would lead to serious disturbances." This, therefore, says
the Observer, "has always been regarded as the most dan-
gerous point in the whole process," and "THIS DANGER
IS AVOIDED BY MAKING ALL FREE AT ONCE."

There it is, in a nutshell; "turning them all loose" at once
is the only way to avoid the "danger" of attempting to
keep a large mass of people in slavery after they have seen
a considerable portion, say "one-fifth" of their fellows set
free. There is only one way by which this danger is to be
avoided. So abolitionists have always said, reasoning from
the nature of the case, on the simple supposition that
the slaves are persons, born of our bone, all of one blood,
and possessing the human nature with ourselves. And for
maintaining this doctrine, have abolitionists been specially
shamed, as fanatics and madmen, to talk of "turning loose"
such a vast number of slaves. The New York Observer
has at length been brought to the same conclusion, not by
"abstract" reasoning, but by the demonstrative force of actual
experience. So, be it known, there is no fanaticism now,
in urging immediate emancipation, as the only means of
avoiding the "danger" of gradualism. On what ground it
can now be urged, that holding men as slaves is right, (or
not sinful) when emancipation is acknowledged to be safe,
we are not informed. As to the circumstance, that the
Observer's belief of the security of "making all free at once,"
is grounded on actual experience, and not on "abstract"
theory, we consider the difference precisely the same as
between the scholar who believes the 47th proposition on the
ground of mathematical or "abstract" demonstration, and
the child who has tried it, by carefully ranging his hundred
blocks on the hypotenuse, and then finding that the same
blocks will make two squares, of 36 and 64 pieces, on the
base and perpendicular. The intuition of the Observer,
that the people of the West Indies desired to conceal from
themselves and others, the true reason of their proceedings,
is abundantly disproved by a familiarity with the papers
from the islands.

The Observer, furthermore, says that in Barbados "we
have another instance of immediate emancipation, after a
series of efforts, continued for nearly twenty years, to prepare
the slave for freedom." This is harping on an old string,
"PREPARE THE SLAVES FOR FREEDOM." Now, let us see what
was the amount of these efforts—"continued for nearly
twenty years" in Barbados, and the actual amount of
"preparation" which in the judgment of the Ob-
server, rendered immediate emancipation at length proper.
And to save all questions as to the evidence, we will rely
exclusively on the report of Prof. Hovey, who, being an agent
of the "American Union," will not be charged by the
Observer with exaggeration or suppression of the truth.

According to Prof. Hovey, the island of Barbados, on an
area of 160 square miles, has a population of 101,293, of
whom 82,807 were slaves. Since 1825, it has been an Episco-
pal See; and the present bishop, the Rt. Rev. W. H. Col-
ridge, D. D., a man of great energy of character, is the
zealous patron of schools of all classes, and has procured
from England large sums for their support. The planters
were much opposed to emancipation, and resisted it as long
as they could without losing their share of the compensa-
tion. The bishop has now twenty-nine clergymen, and
1,370 apprentices, laborers in their societies, and, "for the
last ten years, no churches have been intentionally been thrown
in the way of their labors." The Moravians have three es-
tablishments, and under their charge are 5200 apprentices.
"From all these we have," says Prof. H., "an aggregate of
a little more than 12,000, leaving about 70,000 without the
means of religious knowledge."—Hovey p. 116.

It will be recollected, that this is the amount of "efforts,"
three years after the power of slavery was broken by the
introduction of the apprenticeship. And as to the literary
"preparation," he says he "cannot give the precise number
of children who are under instruction," yet he is "certain
that it is much less in proportion to the population than at
Antigua," and "only about ten years ago the idea of a
school for the instruction of slaves was treated with the ut-
most derision." p. 118. In 1825, there was but one public
school for the instruction of slaves. Now there are 153
connected with the church, embracing 7447 scholars; the
Wesleyans have one day school and six Sabbath schools,
embracing 1188 scholars; and the Moravians have three
schools and 700 children. A Mico Sabbath school of 265
scholars, and the Congregational schools make up the remain-
der of the specifications.

A few other things are mentioned, which might come into
the estimate of these "efforts," calculated "to prepare the
slaves for freedom." But this is but the amount. "And
now we ask the editor of the Observer to take Prof. Hovey's
account of Barbados, and compare it with the Rev. Rufus
W. Bailey's account of the condition of slaves in South
Carolina, as published in the Observer two or three years
ago, and afterwards collected into a volume, and see where
there is the greatest amount of "efforts, continued for nearly
twenty years, to prepare the slaves for freedom."

For the purpose of throwing light on this matter of "pre-
paration," which is now attempted to be thrust in between
the light of West India experience and the eyes of Ameri-
can slave-holding Christians, we occupy our columns with a
number of extracts from the letters of Mr. Bailey. Mr. B.
is a northern clergyman, formerly settled as pastor of the
wealthy and intelligent Congregational society of Pittsfield,
Mass., but has for several years resided in South Carolina.
His letters, addressed to individuals in Maine during the
years 1836-7, were first published in the Portland Chris-
tian Mirror, and many of them copied into the New York
Observer. We copy, for our present purpose, only from
those that were published in the "Observer," to show what
impressions that paper has heretofore given to the public, re-
specting the means of improvement actually enjoyed by
American slaves.

MR. BAILEY'S LETTERS.

Cheraw, S. C. Aug. 8, 1835.

"Is there any greater difficulty in the way of the abolition
of slavery, than in the British dominions? I do not know
of any. . . . The experiment here, however, is but
half perfected. The negroes are free. It remains to be
proved whether their freedom is to be a blessing to them."—
New York Observer, Sept. 5, 1835.

Aug. 15.

"Let me introduce you to the plantation of my friend, the
Rev. Mr. B. He is a Presbyterian clergyman, and has 700
slaves, and is entirely devoted to their religious instruction.
The Sabbath is an early hour in the evening in the
chapel, where they receive daily religious instruction.
On the Sabbath, they form his congregation, and
receive Sabbath school instruction. . . . They all enjoy
the means of grace as eminently as the families of Portland
or Belfast. . . . Would not that freedom, under all cir-
cumstances, be a curse to them? . . . This good and
devoted brother is a man who thinks it right for him to hold
slaves."—N. Y. Observer, Sept. 12.

Aug. 20.

"Within a few years, increased efforts have been made
by Christian masters, and by ministers, to impart religious
instruction to the slave population, and bring them under a
moral influence. The vice of intemperance has been
greatly diminished among them. The Sabbath is
very generally regarded as a day of rest, if not of devotion.
Increasing and great care is used by masters to
remove the most common sources of temptation, to provide
for them good and separate sleeping apartments, to promote
and encourage the marriage relation, and give a due respect
to families by special indulgences and privileges. . . .
The slave is generally made in the construction of churches to ac-
commodate them in separate seats, and in some places, churches
are fitted up especially for their separate use. Sabbath school
and family instruction is extended to them extensively in
religious families. . . . Our clergy generally pay a particu-
lar attention to their black congregations. Many of them
give the entire attention of the Sabbath to them. Sunday
schools among them are almost universally organized. Several
of our most talented and most promising young ministers
are devoting their entire services to the blacks. . . .
They (Methodists) have in this state five missions en-
tirely devoted to the black population, and their preachers are
very successfully as well as actively devoted to their instruction
throughout their respective circuits. By their statistical
records, twenty two thousand communicants, of whom fifteen
thousand, more than two-thirds, are blacks. . . . It
would probably be much within the truth to calculate the
same number of blacks for all the other churches. This
would make the whole number of professors of religion in
this single state amount to THIRTY THOUSAND. . . .
And the means of grace are accessible to all, wherever those
means are enjoyed by the whites. . . . I have no doubt
a still more favorable statement might be made of Virginia
and perhaps for North Carolina and Georgia. . . . Who
would turn this into a desert? The abolitionist does
this. I regard not now his motives or his principles—his
doctrines. . . . I love to contemplate the wisdom and
benevolence of that providence which has permitted them to
enlarge, that they may become free indeed! . . . while
I greatly fear that Great Britain, in a noble endeavor to ac-
tively, has precipitated her slaves to a deeper ruin." New
York Observer, Sept. 19.

These letters, with some others of Mr. Bailey, addressed
to different persons, were afterwards revised and published in
a volume of 110 pages, of which 1000 copies were printed,
and sold to such as were willing to give half a dollar for a
defence of southern slavery by a northern clergyman. In
this edition, the estimates were considerably altered, and the
statistics made more minute, and brought down to the year
1837. As we have no interest in anything but truth, we
give this as we find it.

"The Methodists are perhaps better organized and more
efficient in this service than either of the other denomina-
tions. They have eight missionaries entirely devoted to
the black population, and their preachers are very success-
fully as well as actively devoted to this part of their charge
throughout their respective circuits. Their church embraces,
in this state, 30,000 members, of whom about 20,000 are
blacks. . . .
"The Episcopal Church has 2500 members, of whom
600 are blacks. . . .
"The Baptist Church has 36,000 of whom, according to
the best estimate that can be made, about 20,000 are blacks.
"The Presbyterian Church has about 8,000 members, of
whom, in the entire absence of separate reports, I reckon
4,000 blacks. . . .
"The Reformed Presbyterians have 50 communicants—
the Associate Reformed, 2,155—the Associate, 140; mak-
ing in the aggregate, 2,345; of these, I suppose, at least
345 may be blacks. . . .
"The Lutheran Church numbers nearly 2,000 communi-
cants, including several hundred blacks. . . .
"A few other fragments of other denominations may add
1000 to the number of Protestant professing Christians in
this state, making in the aggregate nearly 88,000 communi-
cants in the whole population. Multiply this by 6, and
you will have 528,000, very nearly the present population
of the state. . . .
"If you now subtract 51,000 from 528,000, the last cen-
sus of the slave population, for the immense emigration to
the West during the last six years, you will have a slave
population of 254,000; numerically equal to the whites,
and with 45,000 black communicants you will have a larger
proportion of black than of white communicants. 8 or 10,
000 free blacks, I have not brought into this estimate, as
there is among them but a single professor of religion within
my personal knowledge; and I am assured also, there are
very few in the knowledge of others. . . .
"A comparison may be easily made between the religious
condition of South Carolina and that of New York, so far
as the gospel ministry is concerned. With a population
at the present time, but little short of 500,000, New York
has not 200 ministers of every class. With a population of
528,000 black and white, South Carolina has more than
600 ministers of all denominations."

"Baptists—Ministers, 158.
Licentiate, 70.
Methodists—connected with Conference, 87.
Presbyterians—Ministers, 64.
Licentiate, 20.
Episcopalians—Ministers, 20.
Lutherans—Ministers, 44.
Licentiate, 8.
Covenanters—Ministers, 1.
Associate Reformed—Ministers, 9.
Whole number, 471.
There are some others in the regular ministry, not here
enumerated, besides numerous local preachers of the Meth-
odist denomination, and many others of the Baptist. And
among their most efficient ministers. Reckoning all these,
the Methodist and Baptist preachers alone would probably
number little less than 600."

"Every minister here is a preacher to the slaves. They
enjoy the benefits of his ministry in common with the mas-
ters. When the Sabbath arrives to the master, it comes also
to the slave. Wherever masters enjoy a gospel ministry,
their slaves enjoy the ministry. Usually, and especially in
the towns, they go to the same church, and listen to the
same gospel. . . .
"In attempting a comparison of the white population of
Maine with the slaves of South Carolina, as they are rep-
resented in the Christian church, I will take for Maine a state-
ment made not long since, by Mr. Editor, in your paper, in
which it was supposed the whole number of communicants
was 60,000. I will take the present number of inhabitants
at 420,000, which is probably within the truth, and thus give
the proportion of church members in Maine as one-seventh
of the whole. The present number of slaves in South Carolin-
a is supposed to be near 264,000—of these, 45,000 more
than one-sixth of the whole, are reputable members of the
Christian church."

"Then, then, it appears from testimony, which the New
York Observer will not question, that whether we regard
the supply of preachers, the amount of "efforts," the length
of time they have continued, the liberty enjoyed by them,
of the results of their labors as indicated by the number of
members in the different churches, as calculated "to prepare
the slaves for freedom," South Carolina is far in advance
of Barbados, and probably Virginia, North Carolina, and
Georgia are equally well off. Barbados has not one
minister to three thousand souls; South Carolina, one to a
thousand. Barbados, with a slave population of 82,000, has
only "a little more than 12,000 under religious instruction,"
or one in seven, "leaving about 70,000 without the means
of religious knowledge;" South Carolina, with 264,000
slaves has 45,000, or more, one-sixth part, "reputable mem-
bers of the Christian Church," while "the means of grace
are accessible to all, wherever those means are enjoyed by
the whites;" with one minister to every thousand persons
in the state.

Far be it from us, to be understood, as vouching for the
correctness of Mr. Bailey's representations respecting the
religious condition of the slaves of South Carolina. And
equally far, be it from us, to be considered as ascribing any
real importance to all this bluster about "efforts," made in
slavery and by slaveholders "to prepare the slaves for free-
dom." For we utterly deny its relevancy to the question
of emancipation—as it lies before the American people.—
But we have gone into the examination, for the purpose of
satisfying those whose minds are yet in the dark, that even
on the ground of a necessity for preparation, the slaves in our
southern states are far better prepared than were those of
the West Indies. Indeed, it was not until the experiment in
the West Indies had been actually tried, and had worked
well, that it would have been tolerated for a man in this
country to maintain that West India slaves were better off
in any respects than those in our states. Well may the
southern slaveholders exclaim, "Save me from my friends,"
when the contumacious of slavery is justified by their northern
apologists on the ground that they have been less humane
and less indulgent and give less religious improvement to
their slaves, than the West India planters—or, in other
words, that American slavery is, so much worse than West
India slavery, as to require another generation to suffer in
chains before so rich a boon both to masters and slaves in the
West Indies.

And yet, this is all the defence that is now left for our
American slaveholders. And our Northern Editors seem dis-
posed to put it forward in our best light. . . .
But what shall we say about "preparation" in the case
of Jamaica, where the governor, Sir Lionel Smith, says the
negroes "are in this island in a more deplorable backward
state than in any other?" And Professor Hovey says, "It
is generally understood that the negroes of Jamaica, with a
few exceptions, are, in point of intelligence and moral cul-
tivation, much behind those of the other islands." p. 124.

The conclusion of the whole matter in regard to this
subject, as prepared by Professor Hovey, p. 167.

"With regard to the preparation necessary for emanci-
pation, the experiments in the West Indies show, that it is at
least as essential on the part of the master as on that of the
slave; for, in no case has the success of the experiment
been endangered by the conduct of the negroes, which can
by no means be said of the planters, especially at Jamaica!"

Let the Observer, then, unite with the abolitionists in re-
cognizing and treating colored Americans as Americans, en-
titled to all the rights of such, and admissible to every reli-
gious and social privilege on the same terms as others; and
by these and other adapted means, bring about the requisite
preparation of mind on the part of THE MASTERS, and
the work will be done. The slaves are now prepared for
freedom. Let them receive it, the sooner the better. And
let all the people say, AMEN—glory to God.

ANTI-SLAVERY.

From the Emancipator.

New York Observer and Commercial Advertiser.

Having occasion to examine an old volume
of newspapers, I met with a curiosity which will
show that some persons understand the "saving
act of turning about" with the wind and tide of
self-interest. In the year 1827 an article was
published in the New York Observer, entitled, "An
apology for Pharaoh," in which the writer pro-
posed two statements.

1. That Egyptian bondage was not as hard as
modern slavery.—That he shows by the follow-
ing facts. The Israelites lived by themselves, so
that it was a political and not personal slavery.
They were not bought, sold or transferred. They
remained in the best part of the land of Egypt.
They retained and increased their own property.
They lived well. Their great increase is against
the notion that their labor was very oppressive.
They were not shut out from improvement and ed-
ucation. The attempt to destroy the male chil-
dren was only a sudden contrivance and but tempo-
rary.

2. Pharaoh had not only more plausible, but
better reasons for his course, than modern slave-
holders have.—They were received into Egypt
during a time of unexampled scarcity. At the end
of the famine instead of returning to Canaan,
the Hebrews continued in the land of Goshen,
so that the King of Egypt had but one of four
plans to adopt—either to expel the Hebrews, or
to amalgamate them with the Egyptians, or to see
the Egyptians inferior to the Hebrews, or to en-
slave, if possible, the Hebrews. That the last
method was adopted, and had so long continued
when Moses demanded their liberation that Phar-
aoh contended; if it was wrong to enslave the
Hebrews at first he was not to blame for it. The
act was done long before he was born. He found
them in slavery and so held them. The habits of
the Egyptians now rendered the slavery of the
Hebrews a necessary evil. They could not do
without it, and it was hard to make them suffer
and pay for the faults of their ancestors, and to
give up their property by inheritance.

From which view it is inferred, that Egyptian
slavery was not so hard as that of the United
States; and that Pharaoh's excuses are better than
those of American slaveholders.

The Commercial Advertiser immediately after
noticed that discussion in the following manner:
"The article entitled, 'An Apology for Pharaoh'
is one of the best pieces that we have seen for
many a day. It is a vindication of the character
of Pharaoh and of the slavery of the Israelites, as
compared with the character and conduct of mod-
ern, and in their own opinion, more civilized slave-
holders. All Pharaoh ought to send a letter of
thanks, if not something more substantial, to the
writer for his effort to rescue the fame of his re-
mote predecessor from the loss of obliquity which
has rested upon him since he was swallowed up
in the Red Sea. Strange, that the character of the
ancient monarch should so long have been mis-
taken, and that in the nineteenth century of the
Christian era, it should have been discovered that
he was a just and mild and benignant task-master,
in comparison with thousands of republicans in
this land!"

Such was the fanaticism of the New York Ob-
server, and of the Commercial Advertiser in 1827;
how consistent they are now with the truth in
1838, is known to all the civilized world. But
the times are changed, and many persons can
adopt the saying of the man who being advised to
keep a good conscience, replied—"A good con-
science is too costly a pearl for me to keep. I can-
not afford it."

SEARCH.

From the Journal and Register.

An Important Discovery.

The members of the Convention lately held in
the Southern States have made the very important
discovery, and come to the solemn conclusion, that
the cardinal virtues of the heart, and the noblest
faculties of the soul of man can be best developed,
—and private happiness and public prosperity best
secured, when the laboring-classes of society, in
republican governments, are reduced to hereditary
and permanent slavery.

The following is their own language on this
subject:
"Of all the social conditions of man, the most
favorable to the development of the cardinal vir-
tues of the heart, and the noblest faculties of the
soul, is the promotion of private happiness and
public prosperity, is that of slave-holding commu-
nities, under free political institutions."

Here the expressions used are general—not con-
fined to any particular State or Government, but to
all free "political institutions" whatever; not to
any particular and favored class of the commu-
nity, but to "man" generally—slaves as well as
masters—the laboring classes as well as the pro-
fessional and literary; not to any particular climate
or latitude—but to all free governments, whether
situated in the North or in the South; not designat-
ing who are to be slaves and who masters—or
what is to be the shade of complexion of each;
not determining which color or which class is to
make this very important and delicate selection.

How very far we the good people of Ohio
are behind these enlightened citizens of the South
in the knowledge of what is most conducive to our
social and political happiness and prosperity! We
are yet silly enough to believe that "the cardinal
virtues of the heart, and the noblest faculties of
the soul" are developed, and "private happiness
and public prosperity" promoted, by the general ed-
ucation, and the personal and political freedom of the
laboring class of society; and we are yet to learn
that these happy effects would result from heredi-
tary and personal slavery of more than one-half
of our population—a "truth" which these South-
erners say they are "destined to illustrate."

Until this truth is illustrated, and satisfactory evi-
dence is given that human slavery has really pro-
duced in the South these happy effects—and that
the absence of it here has checked the develop-
ment of the nobler qualities of the soul, and less-
ened private and public prosperity and happiness,
it is probable we shall jog on in our own way,
disclaiming all interference with the institutions of
the Southern States, but sticking ciously to our
own which prohibit slavery in every form; consid-
ering every member of society as equal in the eye
of the law, and human liberty, even in the laboring
class, as one of the greatest political blessings.

A BUCKEYE.

The New England Conference.

This body closed its deliberations for the present
year, on the afternoon of Friday the 23d ult.,
having continued in session fifteen days. Our
anticipations with regard to some of our brethren
to put down abolitionism in the Conference were
more than realized. We believe, about half the
whole time of the Conference was taken up in
hearing and acting on charges and complaints made
by the presiding bishop against certain abolition
brethren. The Rev. O. Scott, and the editor of this
paper, were tried and acquitted, on charges
preferred by the bishop; the particulars of which
may hereafter be given to our readers. We have
before stated that two bishops were present, and we
believe, it was thought generally by the abolition-
ists, that in some respect, higher ground was assum-
ed by the episcopacy, at this conference than had
ever been taken among us before. And it was as
sumed also, that we must say nothing about their
official acts to the public; if we felt ourselves
aggrieved we must keep silence till the next gen-
eral conference!

Many important considerations crowded upon our
mind in view of some things which took place at
our late conference—but we forbear, now, to en-
large upon them. By the time we get through
publishing the reported proceedings of the
New York Conference, we shall have a few facts
prepared for our readers concerning the proceed-
ings of a part of the late session of the New En-
gland Conference, which have reminded us more
forcibly than ever of a motto to which we have
before referred:—

"War to the knife, and the knife to the hilt."

Let our brethren throughout the country, in the
different conferences not be deceived. For what-
ever they may have said, or written, or done,
which can be interpreted into "modern abolition,"
they may expect, from anti-abolitionism, neither
mercy nor justice. The war commenced against
us, is one of utter extermination. Instead of at-
tempting to free the church from slavery, our op-
ponents have commenced their operations for free-
ing it from abolition, and we must prepare our-
selves for the conflict.—Zion's Watchman.

Literature of the South.

"The literature of the world is against us,"
say the slaveholders; and hence their endeavors
to get up a literature of their own. The following
extract from the Prospectus of the "Southern
Literary Messenger," to be published at Rich-

mond, Va., may serve to give us some idea of their
literary condition and prospects:

"The South peculiarly requires such an agent.
In all the Union, south of Washington, there are
but two literary periodicals. . . . Northward of that
city, there are probably at least twenty-five or thirty.
In this contrast, justified by the wealth, the
leisure, the native talent, or the actual literary
taste, of the southern people, compared with those
of the northern. No; for in wealth, talents, and
taste, we may justly claim at least an equality with
our brethren; and a domestic institution exclusiv-
ly of our own, beyond all doubt affords us, if we
choose, twice the leisure for reading and writing,
which they enjoy."

A sorry comment upon the closing theory of
the writers, is furnished by his previous facts.—
"Reading and writing," in order to be good for
anything, must be joined with habits of indus-
try, elevation of sentiment, and vigor of intellect.
Are these qualities produced by the mean efficien-
cy of living upon unpaid labor? No. If the
South would have her "twenty-five or thirty"
literary periodicals, and a population to
make use of them, she must give schools to her la-
borers, learn her working-men to think, and her
thinking men to work and no longer seek to sepa-
rate dignity of character from useful employment.
Friend of Man.

The Slave Trade.

It is but seldom that the heart-sickening and mon-
strous atrocities of this damning trade is brought
to light, but when they are seen by a gazing world,
the finest feelings of our nature are shocked, and
the philanthropic yearns for the arrival of the pe-
riod when "trodden down Africa" will have re-
turned to her rights to which "nature and na-
ture's God" entitle her. We would fain hope
that the following is not true. It is an extract
of a letter from Montego Bay, which we clip from
the United States Gazette:

"The slave trade is flourishing more than ever.
A schooner brought in here lately landed an im-
mense number of poor creatures, compared to the
extent of accommodations for those on board, and
shocking to relate, they assert that during the la-
ter part of their voyage the flesh of those who
died was served out to them at their meals, of
which they were not aware until some of the
healthy people were killed for the same purpose.
It was first discovered by Mr. Evelyn of the Customs,
at Lucia."

Circumstances Alter Cases.

Post Master General Kendall says, to the aboli-
tionists:

"In sending your printed sheets to persons who
are not subscribers and do not want them, you
abuse the privilege which the mails were estab-
lished to secure, and have no right to complain, if
on discovery of the abuse, they are committed to the
flames."

Mr. Carter of the House, said the other day:—
"I know the fact that Extra Globes had been
franked by public officers, and sent gratuitously to
non-subscribers, and that clerks of the Department
were employed for a great part of their time in
directing such documents."

Now, what would Mr. Kendall say if one of
these non-subscribers were to return a copy of the
Globe thus sent, to the Post Office to which it was
directed, and the Post Master of that office were to
write a scurrilous note to Mr. Blair the editor, tel-
ling him that he was in the habit of committing
all such papers to the flames, and that he hoped he
would send no more of his "infernal papers" to
his office? I wonder if it would be considered
that such a post master had committed no breach
of his official duty.

FAIR PLAY.

A Contrast.

"If the [colonization] society has done anything
whereby public opinion has been so much offended, as to require
a minister of Christ either to hold himself aloof from it
or give up preaching to the negroes, you will admit this was
a miscarriage. And such a miscarriage, when it solicited ser-
mons to be preached, by whomsoever would preach them,
throughout the U. S., on the 4th of July, and collections
then to be taken up for the promotion of its objects. Why
on the 4th of July especially? What associations made
that day the very one for this purpose?"

Letter of Rev. W. Capers, Ch. Ad. & Jour. No. 408.
At a Colonization meeting held at Washington City, on
the 8th ult., the following resolution was passed:
Resolved, That it be earnestly recommended to the churches
of all denominations throughout the Union, to take up
collections annually on the 4th of July for the benefit of
this society.

And in relation to the above, the Western Christian Ad-
vocate, of the 27th ult. says:

"We believe that the colonization society in now, as it
ever was, worthy the patronage of every Christian and
philanthropist; and we trust that the anniversary of our in-
dependence will be honored by associating with its celebra-
tion the interests of African colonization.
From the above it will be seen, that colonization, must
ever be one of the South, and another at the North. At
the South, it is not to be associated in any way with any
thing which may suggest the thought of freedom for the
slave; but at the North, colonization meetings are held on
the 4th of July for this very purpose, as without such an
"association" many would not countenance it at all.
Concerning the persons above referred to, the Rev. W.
Capers holds the following language:—
"And did you ever see any of these 4th of July sermons?
Several of them have found their way to the South, just
such as our new light philanthropists might choose to have
preached, ranting, fanatic, incendiary, to such a degree, that
if I could myself have been the author and distributor of
them, and had been condemned to suffer death for it, I
might not have called the punishment a persecution."—Zion's
Watchman.

THE COLORED AMERICAN.—Our friends whose
enterprise has originated and sustained the Colored
American, under the editorial supervision of
brother S. E. Cornish, are about making a fresh
effort to extend its circulation. We hope our
friends called white, will lend a liberal hand.—
There ought to be at least one copy in hands of
every Anti-Slavery Society.—Eman.

M

THE PHILANTHROPIST.

ESTABLISHED BY G. BAILEY, JR.

CINCINNATI:
Tuesday Morning, July 24, 1839.

TENDENCIES TO DEMOCRACY.

Accompanying the Annual Catalogue of Woodward College, is an Address delivered by the Rev. B. P. Aydelott, D. D., President and Professor of Moral and Intellectual Philosophy. The subject of the Address is, "The Great Want in Schools," which is assumed to be, "an education eminently Christian in its principles, process and agencies." This position is ably sustained by several considerations, one of which is, that the tendency in this republic, being to a continual accumulation of power in the hands of the people, it is of vital importance to bring them under the controlling influence of just such a system of religion and morals as Christianity. After adverting to several facts illustrative of our "strong democratic tendency," he proceeds—

"From these and many other signs of the times, we gather that, as a nation, we are 'shut up to the faith of democracy.' There is no escaping the issue. The people have all power, and are fully conscious of it. Our character, our happiness, our all, is in their hands, and we must trust them. And do not our people deserve a generous confidence? We sincerely believe that they do. So much integrity of purpose, wisdom in counsel, and energy in action in times past, warrant strong hopes for the future. And why should we distrust that Providence, too, which has heretofore so signally spared us?"

For ourselves, we do not distrust Providence, but we distrust the people. A review of our history from the beginning fills us with fearful apprehensions. We began well. Our start was from high ground, in morals, in politics, in religion. The people were intelligent; they venerated the principles of civil liberty; they bowed down in reverence to the laws; they were singularly moral and religious. All circumstances seemed auspicious to our advancement in every good way. Never before was a nation placed in a situation, so entirely favorable to, at least, the perpetuation of a free government. The Bible was read and revered every where, and its principles constituted the basis of our political institutions. What has followed? Look over the history of the republic. Not a year has passed since the revolution, in which evidence has not been furnished of national deterioration. We have been steadily going down hill. Individual independence has been supplanted by a base truckling to popular sentiment. Our tendencies to democracy have been constantly associated with tendencies to mobocracy. While the sovereignty of the people has been magnified beyond all limits, the sacredness of personal rights has ceased to be a great practical maxim in the mind of the public. The results are seen all over the United States. We know, and the world knows, that the American people are now peculiarly irreligious, disorderly, excitable, licentious, rebellious against all authority, devoid of a generous and an intelligent attachment to freedom, and amazingly regardless of personal rights. Consider the records of our history for the last seven years. It has been a period of stormy excitement. The North particularly has been heaving with agitation. In the South, Slavery has succeeded in chaining the mind of the people. He must be blind who does not see, that the only reason why there are no mobs against free discussion in the South, is because there is no free discussion there, to mob. What liberty of speech and of the press is that, the full exercise of which is interdicted on pain of lynch law? The reason why the North has been the scene of so many outrageous mobs, is because the pro-slavery spirit has not yet triumphed. Free discussion is not quite overthrown. The battle is in progress—atrocity violence on one side, peaceful, though unyielding resistance on the other. Victory hangs doubtful; God only knows whose shall be the shout of triumph.—When blood flowed at Alton, and the press as if startled by a horrid dream, broke forth in alarms notes all over the country, we hoped that victory would then incline in favor of Law and Right.—But we feared the mob-spirit was only stung into action. Our fears were realized. It has again revived; its true character and purposes may be read in the ruins of Pennsylvania Hall.

We repeat then that we do distrust the people, and shall do so, until we see more individual independence, a better appreciation of the foundation principles of civil liberty, and a more exalted reverence for personal rights.

Before these things can abound, a pure Christianity must pervade the public mind; but this will never be, until those whose business it is to disseminate right principles, shall cease to humble themselves before public opinion, shall quit all flattery of "the sovereign people," shall plainly and with all "meekness of wisdom" expose to them their faults, and shall fearlessly proclaim the whole truth of Christianity, and with especial emphasis that part of it, which, as a nation, we most egregiously transgress.

CAUSE IN INDIANA.

Pursuant to public notice, a number of persons, favorable to the formation of an Anti-Slavery Society, convened June 30th, at the Stone chapel, on the East Fork of Tanner's creek, a chapel belonging to themselves. It having been announced that from discussion was to be the order of the day, certain individuals from Lawrenceburg and other places, hostile to Abolitionists, and many of them genuine mobocrats, determined to defeat the object of the meeting. Accordingly they attended, outnumbered the friends of order, behaved in a disorderly and an insulting manner, finally elected their own president and secretary, and passed their own resolutions. We copy the resolutions as we find them in the Greensburg Repository.

Resolved, That as citizens of the United States, we understand the rights of each state, as well as the rights of individuals, to be clearly defined by that constitution, upon the subject of Slavery, as well as by the enactments of the Legislatures of the slave holding and non-slave holding states, and that we do consider as a public incendiary, and will resist as such, any person or persons, who may in any manner attempt to form any association, having for its direct object, any interference upon the subject of Slavery within the limits of the state of Indiana, or in any manner interfering with the rights of citizens of slave holding states.

Resolved, That as citizens of Indiana, we feel a deep interest and anxious solicitude in the prosperity of her citizens, and the preservation of her civil institutions—regarding also the rights of our sister states and their citizens, and that the attempt of any person or persons to agitate the subject of anti-slavery in our state, thereby throwing among us the fire-brands of civil discord, we do consider as a direct insult to the correct understanding and intelligence of the people of this state, and that we pledge ourselves to support and maintain the majesty of her laws, "peaceably if we can, forcibly if we must."

Resolved, That we would most respectfully request all persons engaged in, or preparing to form an anti-slavery society in any part of this state, to desist, to abandon their fanatical career, and pause, ere the course of their policy may produce the disastrous and horrid results—of a repetition of the affairs and tragical scenes of Alton, New York, Philadelphia, St. Louis, Boston, Nashville, Utica, Albany, Cincinnati and many other places—and which may lead to *Arson, Murder, and other Crimes*, within the limits of our hitherto peaceful State, which to her honor be it said, has not yet felt the shock of an infuriated mob; the action and consequences of which, is to be deprecated by all peaceful citizens—and they will reflect upon the cases of Lovejoy, of Dresser, of Garrison and others, before the honor of our state may be tarnished.

Resolved, That the Constitution of the State of Indiana, as well as all her legislative enactments are based upon principles of Anti-Slavery, therefore, it is unwise, impolitic, and unprecedented, and perfectly nonsensical to agitate the question in any manner, or to form any association for the suppression of slavery within the limits of this State, are better qualified to judge of their constitutional rights and privileges, than any interlopers, sent to us from we know not where nor by what means.

Resolved, That ever since the formation of the State of Indiana, and her admission into the Union, as well as during her Territorial existence, an uninterrupted and free intercourse both social and commercial, has existed between the citizens of the States of Indiana and Kentucky, which intercourse and exchange of kind and friendly feelings we are desirous to preserve and cultivate, and with our utmost exertions, at all hazards we will cultivate and maintain between the citizens of the two States.

Resolved, That Milton Gregg, Esq. editor of the "Political Beacon" be requested to publish the proceedings of the meeting, and that the journals of the State be solicited to insert the same, and the meeting adjourned, *vine die*.

JABEZ PERCIVAL, Ch'r.

HUGH FERRY, Sec'y.

After this valorous display of loyalty to slaveholders, they deemed it their best course to adjourn. We are informed that one of the most active in this exhibition, was the keeper of a grocery.

The Abolitionists, who had yielded place but for a little while, assembled in the afternoon, at the same place, and without opposition, organized a Society, and passed the following resolutions:

Resolved, That the freedom of speech and of the press, and the right to petition are invaluable to freemen, and formidable to tyrants only.

Resolved, That we as American citizens regard that right as purchased for us by the costly treasure of the blood of our forefathers, as secured to us by that magna charta and palladium of American liberty, the United States Constitution, and as dear to us than even life itself.

Resolved, That a voluntary surrender of that right by any American citizen or citizens for the purpose of appeasing the wrath of any portion of the American community much less that of an infuriated mob of lawless desperadoes, would be a gross violation of duty, a base act of cowardice, a stain upon the memory of our forefathers, and would be utterly subversive of American liberty, and the interests of man.

Resolved, That the conduct of those ministers and others, who have insisted that the Bible justifies slavery, is abhorrent to our feelings, disgraceful to the Christian character, and has a direct tendency to infidelity.

Resolved, That all churches without any exception whatever, that knowingly tolerate slavery within their communion, are to the extent of their participation in this sin, apostate from the faith of Christ, impure and corrupt—sustaining vice and crime of the most disgusting character and darkest shade.

Resolved, That it is the duty of all ministers of the gospel, to lift their voice against slavery, as a most shocking abomination, and flagrant sin against God and man, that no circumstances can justify.

Resolved, That the time has now come, in which it is the solemn duty of every Christian, patriot, and philanthropist—of every man who fears his God, or loves his country, to do something towards the banishment of slavery and the slave-trade from our land.

Resolved, That we regard all the calumny, slander, and misrepresentation, all the mobs, riots, burning of houses, destruction of presses, and property, and all the personal abuse and murder, that the friends of slavery and despotism, have resorted to in order to put down abolition, as an acknowledgment on their part that our principles are so good, pure, just and reasonable, that justice, reason, and law, cannot combat them.

Alas! what will the Lawrenceburg heroes do next?

He of the Greensburg Repository, seems to envy the happy fellow who drew up the mobocratic resolutions. "They do honor," says he, "to the head that indicted, and the hearts that adopted them. They are emphatically a credit to that public meeting, to the county in which it met, and to the State." Poor man! he seems to have some apprehension, that his triumph will be short; his grief would fain be poetical. It thus winds up:

"From the Anti-slavery papers of a late date, we learn, that it will not be long, ere some portion of our fair heritage, will be visited by the withering influence of an Anti-slavery Convention. We hope and trust it may not be Greensburg. Soon, by far, would we prefer, was it absolutely necessary, the unwelcome visit of a pestiferous Italian Sirocco."

MR. CALHOUN'S RESOLUTIONS.

We always believed that the Senate, in the adoption of Mr. Calhoun's resolutions, not only committed itself to the support of slavery, but to the creed of nullification. The theory of our constitution and government, as stated in these resolutions, is contradicted by the language of that instrument itself, and by the entire history of the formation of our Union. That Mr. Calhoun aimed to obtain from the Senate a new declaration of sentiment respecting the principles of the Federal compact, was explicitly avowed. In fact, we may talk as we please about these resolutions being mere abstractions, they embody the nullification, pro-slavery creed of South Carolina, and their avowal for the first time the formation of our Government, was solemnly adopted during the last session by the Senate of the United States. Mr. Claiborne in his address to the people of Mississippi, confirms the truth of these remarks. He thus states the reason, nature, and tendencies of Mr. Calhoun's measures:

"Upon looking into the progress of abolition, he saw that the main pillar of its strength consisted in its fundamental error, which was the separation of the Government from the people, and the separation of the people from the Government, by holding that the constitution, emanated from the people of the United States as one consolidated, indivisible mass, whilst the republicans have ever insisted that the constitution was adopted by the people of the several states as separate, independent political communities. Believing that this false federal basis constituted a fearful predominance in the non-slave holding states, and by making the inhabitants of those states responsible in their consciences for the existence of slavery with us, he threatened to consolidate their efforts to abolish it. Mr. Calhoun adopted the only alternative which could arrest the evil, by embodying the resolutions which he submitted the true principles of the government, and by thus relieving the scruples of northern men, enabling them to unite with us, on the common platform of the constitution, in defending it. If we grant that each man in this country had a separate and direct agency in establishing the constitution, then we must admit that the citizens of each state have a right to interfere with the resolutions which he submitted the true principles of the government, and by thus relieving the scruples of northern men, enabling them to unite with us, on the common platform of the constitution, in defending it. 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POETRY.

From the Maine W. Journal.

TO J. Q. ADAMS.

Hail! thou firm friend of Liberty,
Defender of the virtuous free;
Columbia's hall of council were
The realm of freedom but for thee;
For when the despot shook the chain,
Thou fearlest cried, "thence ye profane."
Thine eye alone of all that band,
Was wet with tears for Africa's wrong;
And his from him whose veins there flows
Blood pure as his who dares to claim—
And rob him of the name of Man.

Who has not felt, who can but feel
A holy indignation burn,
To see beneath the sacred dome
Of Freedom's Temple, those who turn—
Turn scornfully from such away,
As dare to move a lip to pray!

Aye, silence, lest that truth within
Thy secret, military cell;
And hide from all Columbia's shame,
Nor to the tyrant tell,
To whom the meekest wretch may pray,
May pray, though spurned in wrath away.

Ye despots of an iron heart—
To blood stained, are ye not content,
The slave to rob of right to pray,
But are ye still so madly bent,
That ye would bind a freeman's tongue,
Which heaven itself with freedom strung!

Go, crush the earthquake in its birth,
Go, slay the eccentric meteor's light;
Go, hid all ocean cease its mirth;
Go, and illumine the brown of night—
To freedom's sons ye then might say,
"Ye plebeian race, ye shall not pray!"

Thank heaven! there's one who dares to plant
Himself alone, against the host;
When thou art silent, then farewell
To all the rights which freedom boast,
Thy father stood 'midst blood and flame,
And worthily thou bear'st the name.

Oh, fearless one—a thousand eyes
Lift up with hope are bent on thee;
Oh, for the wronged ten thousand hearts
Now throb with strong desire to be
Shoulder to shoulder in the strife,
With thee for what gives worth to life.

For thee, the Christian daily prays,
That power divine may thee sustain;
For thee the slave to heaven extols
Hands red with blood from slavery's chain;
On thee, the victor's meed is thine,
Green laurels grow by freedom's shrine.

And thou shalt live when that fair race
Which scourge and scorn the work of God,
Shall rot in merited disgrace,
Or sunk in dark oblivion's flood;
High among thee, thy name shall stand,
Who scorned to yield the rights of man.

THE DAUGHTER'S REQUEST.
My father, thou hast not the tone denied—
They say that are none to-morrow,
Thou wilt bring back a radiant and smiling bride
To our lonely home of sorrow.

I should wish thy joy of thy coming bliss,
But tears are my words suppressing;
I think on my mother's dying kiss,
And my mother's parting blessing.

Yet to-morrow I hope to bid my care,
I will still my bosom's beating,
And strive to give to thy chosen fair
A kind and courteous greeting.

A kind and courteous greeting,
She will heed me not, in the joyous pride
Of her pomp, and friends, and beauty;
Ah! little need a new-made bride
Of a daughter's quiet duty.

Thou gavest her costly gems, they say,
When thy heart first fondly sought her;
Dear father, one nuptial gift I pray,
Bestow on thy weeping daughter.

My eye now on the treasure falls,
I covet and ask no other,
It has hung for years on our ancient walls—
'Tis the portrait of my mother.

To-morrow, when, all in festal guise,
And the guests our rooms are filling,
The calm meek gaze of those loved eyes
Might smite my soul with grief's thrilling.

And a gleam on thy marriage banquet cast,
Sad thoughts of their own giving,
For a fleeting twelve-month scarce has passed,
Since she mingled with the living.

If thy bride should weary or offend,
That portrait might awaken feelings
Of the love of thy fond departed friend,
Of her sweet and kind remembrance;
Of her mind's commanding force unchecked
By speech or selfish weakness,
Of her speech, where dazling intellect
Was softened by christian meekness.

Then, father, grant that at once to-night,
Ere the bride's crown's intrusion,
I remove this portrait from thy sight
To my chamber's self seclusion;
It will nerve me to-morrow's dawn to bear,
It will beam on me protection,
When I ask of Heaven, in my faltering prayer,
To hallow thy new connection.

Thou wilt waken, father, in pride and glee,
To renew the ties once broken,
But naught upon earth breaks to me,
Save this and all silent tokens.
The husband's tears may be few and brief,
He may woo and win another,
But the daughter clings, in unchanging grief,
To the image of her mother!

MISCELLANEOUS.
THOUGHTS ON VARIOUS SUBJECTS,
BY DEAN SWIFT.
Selected from the original work for writers to say,
This critical age, as divines say, This sinful age,
The chameleon, who is said to feed upon nothing
But air, has of all animals the noblest tongue.
Some men under the notion of weeding out pre-
judices, eradicate virtue, honesty, and religion.
I never heard a finer piece of satire against law-
yers, than that of astrologers, when they pretend,
by rules of art, to tell when a suit will end, and
whether to the advantage of the plaintiff, or de-
fendant; thus making the matter depend entirely
upon the influence of the stars, without the least
regard to the merits of the cause.

The expressions in Apocrypha about Tobit and
his dog following him, I have often heard ridiculed;
yet Homer has the same words of Telemachus
more than once; and Virgil says something like it
of Eurydice. And I take the book of Tobit to be
purely poetical.
I have known some men possessed of good qual-

ties, which were very serviceable to others, but
useless to themselves; like a sundial on the front
of a house to inform the neighbors and passengers,
but not the owner within.

It is a miserable thing to live in suspense; it is
the life of a spider.
The reason why so few marriages are happy,
is, because young ladies spend their time in mak-
ing nets, not cages.

Nothing more unqualifies a man to act with pru-
dence, than a misfortune that is attended with
shame or guilt.
The power of fortune is confessed only by the
miserable; for the happy impute all their success to
prudence and merit.

Ambition often puts men upon doing the meanest
offices; so climbing is performed in the same
posture with creeping.
Ill company is like a dog, who dirties those most
whom he loves best.

Censure is the tax a man pays to the public for
being eminent.
Although men are accused of not knowing their
own weakness, yet perhaps a few know their
own strength. It is in men as in soils, where
sometimes there is a vein of gold, which the
owner knows nothing of.

Satire is reckoned the easiest of all wit; but I
take it to be otherwise in very bad times; for it is
as hard to satirize well a man of distinguished virtues,
as to praise well a man of distinguished vices.
It is easy enough to do either, to people of mod-
erate character.

Invention is the talent of youth, and judgment
grows harder to please, when we have fewer
resources to offer it; this goes through the whole
commerce of life. When we are old, our friends
find it difficult to please us, and are less concern-
ed whether we be pleased or not.

No man ever wished to be younger.
An idle reason lessens the weight of the good
ones you give before.
The motives of the best actions will not bear too
strict an inquiry. It is allowed, that the cause of
most actions, good or bad, may be resolved into
the love of ourselves; but the self-love of some
men, inclines them to please others; and the self-
love of others, is wholly employed in pleasing
themselves. This makes the great distinction be-
tween virtue and vice. Religion is the best motive
of all actions; yet religion is allowed to be the
highest instance of self-love.

When the world has once begun to use us ill, it
afterwards continues the same treatment with less
scruple or ceremony.
Old men view the best at a distance with the
eyes of their understanding, as well as with those
of nature.

Some people take more care to hide their wis-
dom, than their folly.
Compliment is the largest tribute Heaven re-
ceives, and the sincerest part of our devotion.

The common fluency of speech in many men,
and most women, is owing to a scarcity of matter,
and a scarcity of words; for whoever is master of
language, and has a mind full of ideas, will be apt
in speaking to hesitate upon the choice of both;
whereas common speakers have only one set of
ideas, and one set of words to clothe them in;
and these are always ready at the mouth; so peo-
ple come faster out of a church when it is always
empty, than when a crowd is at the door.

Few are qualified to shine in company; but it is
in most men's power to be agreeable. The reason
therefore why conversation runs so low at pre-
sent, is not the defect of understanding, but pride,
vanity, ill-nature, affectation, singularity, positive-
ness, or some other vice, the effect of a wrong
education.

To be vain, is rather a mark of humility than
pride. Vain men delight in telling what honors
have been done to them, what great company they
have kept, and the like, by which they plainly
confess that these honors were more than their due,
and such as their friends would not believe, if they
had not been told; whereas a man truly proud,
thinks the greatest honors beneath his merit,
and consequently scorns to boast. I therefore
deliver it as a maxim, that whoever desires the
character of a proud man, ought to conceal his
virtues.

One argument used to the disadvantage of Providence.
I take to be a very strong one in its defence.
It is objected, that storms and tempests, unfruitful
seasons, serpents, spiders, flies, and other noxious
or troublesome animals, with many more instances
of the like kind, discover an imperfection in nature,
because human life would be much easier
without them; but the design of Providence may
clearly be perceived in this proceeding. "The mo-
tions of the sun and moon; in short, the whole
system of the universe, as far as philosophers have
been able to discover and observe, are in the ut-
most degree of regularity and perfection; but
wherever God has left to man the power of inter-
posing by thought or labor, there he has placed
things in a state of imperfection, on purpose to
strip human industry, without which life would
stagnate, or indeed, rather could not subsist at all.

"This paragraph is a tissue of false philosophy."—Ed.
Philanthropist.

CINCINNATI CITY LIBRARY.
At an adjourned meeting of citizens, at the
Council Chamber, July 5th, 1838, convened for
the purpose of devising means for the establish-
ment of a public library, Thomas J. Matthews
was called to the Chair, and Theodore S. Parvin
appointed Secretary.

A report was received from a committee appointed
at a previous meeting to devise a plan for a City
Library, and after sundry amendments, was re-
ported back to the Committee to be engrossed and
published for information of the citizens gener-
ally.

The report was amended and adopted by the
meeting is as follows, viz:

PLAN OF A CITY LIBRARY.
1. The subscribers to this object, to be incor-
porated with suitable powers and restrictions, un-
der the name of "The Cincinnati Library Asso-
ciation."

2. To be under the control of a board of twelve
Directors, who shall choose annually a President
and Secretary from their number, who shall be also
Secretaries of the Board.

3. Of these Directors four shall be chosen by
the City Council and eight by the Stockholders;
they shall hold their office for four years, three
to go out each year, to wit: one of those chosen
by the Council, and two of those elected by the
Stockholders, and the three so going out shall be
replaced by three others chosen as above pre-
scribed.

The money and books collected for the Library
shall form a stock, divided into shares of the value
of fifty dollars each, which shares shall be exempt
from taxation by the Directors, except under the
authority of the Shareholders at the annual meet-
ing. The shareholders shall be entitled to one
vote on each share they may hold.

4. Non-Stockholders may have the use of the
Library by complying with such regulations as the
Directors may from time to time prescribe.

5. Capital to be fifty thousand dollars. The
Company to hold no other real estate than their
Library building, and to have no other powers
than those relating especially to the collecting
and managing a Library; and when five thou-
sand dollars are subscribed, the Association may
be organized.

6. Collections of books belonging to individu-
als or associations, may be received either on de-

posit or subject to withdrawal, or as subscriptions
to the general stock of the Association, at a valua-
tion made by a committee appointed for that pur-
pose. A depositor of books to the amount of
fifty dollars to have all the privileges of a Share-
holder except voting.

7. Any person subscribing a less sum than the
value of one share, will be permitted the use of
the Library for one year for every four dollars
subscribed.

THE HESPERIAN.
The Hesperian, our readers will recollect, is a
monthly Magazine, published at Columbus, edited
by W. D. Gallagher and Orway Curry. We
have long been wishing to speak of it as its
merits deserve; but the following notice of it
by Mr. Hammond, will answer every pur-
pose.

"The July number of the Hesperian has promp-
tly made its debut. This proves that there is no
lagging in Editors or Publishers—they are prompt
in the performance of their engagements, thus far
at least entitling them to public support.

A brief notice of the first number of this work
was given in the Gazette, and in the editorial col-
umn, but it was the production of a friend—of the
second number, an enlarged notice was taken, de-
clared at the same time to be a contribution. Now,
for the first time, the Editor of the Gazette speaks
in propria persona, of the Hesperian.

There should be something like an instinctive
sympathy among western men, in favor of a West-
ern Magazine—a resolved determination to pa-
tronize, an unshaken purpose to approve—a good
feeling that could tolerate no objections, that should
insist nullo vi, on adopting this parody:

"Be to its faults a little blind,
Be to its merits very kind."

and not much of either is demanded in the Hes-
perian.
In the efforts heretofore made to support a
literary periodical in the West, there has been much
to commend, a good deal also to condemn.
Envy has shown her crest—and malice has slung
her path. Literary jealousy has marred something,
and hence public patronage has not flowed in free
and easy currents—want of means has shed its
blight—although there has been a failure of suc-
cess. But now we have an independent and un-
clogged proposal. It runs into no former adven-
ture either in Literary effort, or pecuniary embar-
rassment. Patronage only is required, and to ob-
tain this, the chief effort should be, it is worthy
of support? We have three successive numbers
to examine as a sample of what may be ex-
pected.

The plan of the Hesperian is a little variant
from most of our magazines. It is not merely a
recapitulation of love stories, mawkish ditties, and
flippant criticisms. It aspires to the useful as
well as the entertaining. It is to comprehend
historical and statistical matters—narratives of
events in our own country, that ought to be remem-
bered for instruction—recollections of incidents
existing, on the very verge of oblivion—illustra-
tions of the lives and habits of our early settlers—
passages in individual life, of soul-stirring interest
—statistics past and present. And these, selections
from the best current periodical writers of the
country, and original productions in prose and
verse, of various merit. This is the plan, and the
manner of execution is before us.

As a leading article, attention is invited to the
"View or Outo," that runs through the three
first numbers, and is concluded in the last. Its
contents are of the first importance, and it may be
fairly asked, where else could such a view be pre-
pared?—What would be the labor of its prepara-
tion, with the materials all at hand? Those only
can answer who are familiar with the toil of re-
search and collation. It is believed that this view
is accurate in every important particular—so that
an enquirer may rely upon it, for data and for re-
ference.

In the third number, there are twenty-seven
original articles, prose and poetry—original and
translated. We have the Greek of Solon rendered
into our own language, by Alexander Kimmont of
Cincinnati. We have the poetry of William D.
Gallagher and Orway Curry—and a touching ad-
dress to the Deity, from an unpublished poem, by
Edw. A. McLaughlin, a living DEMOCRAT. And
there are twenty articles of selected miscellany,
—a leading one, "PROGRESSIVE CHANGES IN
MECHANICS," from the Foreign Quarterly Re-
viewer.

If I speak only in commendation of this work,
it is not because it is perfect; it is faultless,
even in my own estimation. But it profits nothing
to be on the look out for faults. Who is not
sensible that they abound in all that comes before
him, in all that he himself does and says? It is
enough, when any work presents fair claims to ap-
probation. This may be justly said in behalf
of the Hesperian. And upon this foundation we
ask for it an enlarged support. It may be added;
that the entire newspaper press of the country speaks
decidedly in its favor. Whether the Quartermaster
and Monthlies will give it countenance, remain to be
seen. By the way, we should keep the Hesperian
in mind, and say, that we may talk of these things
occasionally a little plain truth, in homely, but good
strong English, through its pages. A Gazette
blast against a Quarterly of established character,
is, at best, but the blast of a pop-gun."

"We don't go so far as this exactly. There
should be no patronage where there is no merit."
Ed. Phil.

RICE FLOUR.
A Chinese work on the culture of silk, lately
translated into French by M. S. Julien, and
thence into Italian by M. Bonaparte, contains an
account of a new process of feeding silk worms,
the utility of which is said to have been tested by
experiment. It consists in powdering the mulberry
leaves with the flour of rice, in order to
furnish the worm with additional nutriment. The
Italian translator has also tried the experiment, as
well as with the flour of wheat, and it is satisfied
that it is an improvement. The worms grew more
rapidly, appeared to enjoy good health, and the
cocoon was much finer and heavier. He tried
other fecula, but it did not produce a like satisfac-
tory result. We cannot recommend it as an im-
provement, not having tried it, but we hope every
silk grower will make the trial on a small scale, and
publish the result. It will be attended with but
trifling trouble and expense, and it may be of im-
mense value. It will also be well to experiment
with various farinaceous substances, as others
equally palatable and nutritious to the worm, may
be found in climates where rice cannot be cultiva-
ted.

The Peace of the (M. E.) Church.—Our last page
contains something of the proceedings of the Synod of
the M. E. Church to peace with slavery. It will not
avail. Brother G. F. Cor's plan of pacification, approved
by bishop Hedding and Dr. Fisk, will not reach the diffi-
culty. It does not even touch up to the old testament
respecting the sinfulness of the act of enslaving men. And
by allowing Methodists to join anti-slavery societies at large,
but forbidding them to be formed in the church, it effectually
prevents for keeping the church involved in slavery until all
the rest of the community have abandoned it. Original, or
Western Methodist undertook to lead the world in the
work of reform, and lead the peace of the church to care
of itself. The modern, or Pictorial Methodist, appears to
come behind every body in the work of reform, sacrificing
the interests of humanity and holiness to the "peace of the
church."—Emancipator.

Bringing Slaves to the United States.—On Saturday
last, Mr. Lambert, of Pointe, Ohio, was brought
up for examination before Justice Lawrence in the U.
S. Court, for the offence of taking, from the charge of
her husband, a slave named George Washington, with intent
to hold him to labor here, contrary to the laws of the U. S.

This coming to the knowledge of a colored citizen, Mr.
Ruggles, who takes an active interest in such matters, he
brought the case before the District Attorney, Mr. Price, who
asked Mr. Beran, the chairman of the slave, and Nathaniel
Gordon, captain of the brig Dunlap, of Portland, Me., who
it is said, permitted the slave to be secretly conveyed on
board his vessel at Pointe, and smuggled into the United
States, to be arrested forthwith. Judge Lawrence, after a
hearing of the testimony in the case, ordered Mr. Beran to
find bail in \$10,000 for his appearance to answer the
charge at the next term of the court for the same pur-
pose. Capt. Gordon was held to bail in \$5,000.

We understand that week before last, in consequence of
information he had received, Mr. Ruggles caused Capt.
James Dayton Wilson, formerly of the steam boat New-
castle, to be arrested for selling colored persons as
slaves, and held to bail in the sum of \$5,000. He has charged
Capt. W. with having shipped three native citizens of the
state of New York, on board of the Newcastle in Novem-
ber last, named Stephen Dickinson, Robert Garrison, and
Isaac Wright, and with selling them to New Orleans as
slaves. An acquittal which has been conveyed with Ruggles
on the subject, thinks that he will be able to maintain the
position he has taken in both cases. —New York Sun, July 2.

Abolitionism.—The following item
is going the rounds of the press.
"A notice of our abolitionism has occurred in Indiana.
A writer in one of the Indiana papers proposed that both
parties be killed alive. 'A cruel punishment, though the
crime was black and horrible.'"
It occurs to us that the people of this country, and espe-
cially of the state of New York, have significantly indi-
cated their acquiescence in another mode of "killing
dead." The crime in Indiana, was the sale of a
resident in a slaveholding state, and a slaveholder, might
possibly commute the threatened punishment of being
killed alive, by consenting to accept the Vice Presidency
of the United States!

Seriously! let us take another view of the matter.
Thousands of our "respectable citizens," and scores
of our "leading men," are in the "black and horrible crime"
of manumission, and no one (except the "fanatical abolitionist")
raises a cry against the abomination. For why? It is
done without manumission; it is done in defiance
of God's law. But if any one ventures to do the
thing without any transgression of the sacred decalogue—
why then, (unless he will do for a Vice President)
he must be "killed alive!" Verily, the Americans
fair to pass for a sensible and discriminating "race of Anglo
Saxons!" "No one can doubt the profane brain of the
Anglo Saxon race," and in proof of it, there is no need to
quote as our editors have done, the "15,000 authors living in Ger-
many" (!) nor the "50,000 volumes" of learned folly and
wisdom, and forth every year by them the "friend of man."

The Parallel.—Five Reasons.—Mrs. Quaker, lend me
your pen. "Can't you see—all the books are off—it's full of
pulpit-lessons! I never had one—because I was in a bar-
rel; you see it—uh—uh—History of Man."
Ten more reasons.—"Mr. Slaveholder! let the oppressed go free!—Can't you see? They love me
so well they wouldn't leave me no account—their revengeful
feelings would cut my throat, directly, if I should take my
foot off of their necks! besides, they are too stupid and
lazy to take care of themselves, they cost me now more to
support them than they earn—their emancipation would
"bankrupt the whole South," and the nation wouldn't be able
to give us suitable "compensation," afraid they'd marry my
daughters—because every body knows the natural repugnance
of the two races is such that we could not endure to
live on the same continent with them;—they would never
live on an equality with the whites; and I'd afraid the white
people would choose a nigger president, one of these days;
the Bible is in favor of slavery—and it would excite the
"slaves to insurrection, if we should permit them to read it."
—History of America—Friend of Man.

The Alton Murders are fast reaping the reward of
their guilt. Sawyer, one of their counsel, it is well known,
is in the Illinois Penitentiary for stealing the public money.
Mr. A. B. Ruff one of the defendants of the warehouse, who
is now in this city, has handed us the following extract of
a letter just received by him from Alton, which contains
authentic information respecting two of the most prominent
actors in the dreadful tragedy which has brought an indelible
stain upon this city.

James M. Rock is in the Ohio Penitentiary for highway
robbery. He knocked down a man in Cincinnati, and ro-
bbed him of his money and watch, and is sentenced to seven
years solitary confinement. Wm. Carr, also, is in jail at
Cincinnati!

ADVERTISEMENTS.
To Country Merchants!
BOOK AND PAPER STORE.
TRUMAN & SMITH,
Publishers, Booksellers and Stationers, No. 150 Main
between Fourth and Fifth streets, Cincinnati.

Have a constant supply of Books in every department
of Literature and Science, at reduced prices.
Country Merchants and all others wanting BOOKS
AND STATIONERY, at wholesale and retail, are in-
vited to call before purchasing elsewhere.

School Books, in any variety and quantity, at Eastern
prices.
Bibles of different kinds, from large quarto to 32 mo,
pious and elegant. All the *Bible* commentaries, in
common use, also a common variety of Hymn Books.
Miscellaneous Works, consisting of Travels, Histories,
Biographies, Memoirs.

New Publications, on every subject of interest, regu-
larly received, immediately after publication.
Blank Books, State and Pencil, Copy Books, Letter-
Writing, Printing Paper, and Writing, Ink, Water,
Sealing Wax, and every article of STATIONERY.

Book-Binders Stock, consisting of Leathers, Boards Gold
Leaf, and all other Binding Materials.

STEAM SCOURING AND CLOTHES-DRESSING
EMPORIUM.
The subscriber continues to carry on the Steam Scouring
business, at his old stand on Walnut street, between
3rd and 4th, and respectfully returns his thanks to the
citizens of Cincinnati and vicinity, for their former patronage,
and hopes by attentive and prompt service to merit a con-
tinuance of their favors. His mode of renovating is upon
the most approved plan. He assures the public that he
will extract all kinds of Grease, Pitch, Tar, Paint, Oil, &c., and
restore the cloth to its former appearance without in-
jury, by means of a composition that he uses expressly for
that purpose. One color cleaned without altering their
shape and fast colors restored.

Ladies' habits, table-cloths and garments of all descrip-
tions, done at the shortest notice, and in the best possible
style.—This he promises to perform on any day.
CHARLES SATCHEL.
Cincinnati, July 26, 1837. 80—ft.

FARMS AND COUNTRY SEATS FOR SALE.
A desirable FARM of 135 acres, situated near a M.
A. road, 10 miles from Cincinnati, having seventy acres
in cultivation, two orchards of Apple and Cherry trees; a
stone house with 10 rooms, a cellar and three porches; a
stone house; also a brick house with 5 rooms and a cellar;
likewise a milk house, a frame barn and other out buildings.
The land lies generally well, and the soil is good.
It is calculated for a dairy farm.

A FARM of 87 acres situated 40 miles from town upon
a good road, with 45 acres in cultivation; an orchard of 5
acres of Apple and Peach trees, a frame house with 3
rooms and a good frame barn 45 by 30 feet. The land is good
and favorably located for tillage.

A fertile FARM of 140 acres in Switzerland Co. Indiana,
having 80 acres in cultivation; a good stone house with
6 rooms and a cellar; a frame barn 70 by 16 feet, with
2000 bushels of corn, and a large orchard of apple, cherry and
peach trees. The land is level and the soil excellent.

A good FARM of 84 acres, situated 12 miles from town
upon a road, having 60 acres in tillage; the rest well tim-
bered. The improvements consist of a good brick house with
4 rooms, a large cellar and a porch, also a brick smoke house,
a frame barn, a frame cow house and other out buildings. The land is
rich and well located for tillage and watered with many springs.
It is calculated for a dairy farm.

An excellent FARM of 340 acres, situated upon a good
road, 3 miles from town, with 200 acres in cultivation,
the rest well timbered; two good orchards of apple, cherry,
quince and peach trees, a stone house with 6 rooms, a cellar
and a porch; also two comfortable frame houses; two frame
barns, a frame cow house and other out buildings. The land is
rich, well located for tillage and watered with many springs.
It is calculated for a dairy farm.

A handsome Country Seat, with 58 acres of land, situated
4 miles from town upon a good road, having an excellent
two-story brick house, containing seven rooms, a kitchen
and a cellar; also a Cistern, and a Smoke House, and other

outbuildings; likewise a tenant's House, a commodious new
Frame Barn, a Stable, and an Orchard of 6 acres of choice
Apple, Pear, Plum, Quince, and Cherry trees. There are
10 acres of woodland; the rest is meadow or arable land.
The soil is rich; the buildings are new, and composed of the
best substantial materials.

A FERTILE FARM of 115 acres, calculated for a
country seat, located upon a good road, 7 miles from town,
having 80 acres in cultivation, an orchard of select fruit
trees of various kinds; a garden well laid, a shrubbery of
cedar and other evergreens; a frame barn 50 by 30 feet; also
a large brick house with seven rooms, a hall, a cellar and
a porch; likewise a tenant's house, a frame cow house,
and other out buildings. The soil is rich, well watered,
and located favorably for tillage.

A COUNTRY SEAT with 32 acres of land, situated
upon a road, 4 miles from town, with 20 acres in culture,
the rest in timber. The improvements consist of a frame house
with 7 rooms, a cellar and two porches; also a frame stable,
a good cistern and a large orchard of choice apple, pear and
cherry trees. The land is chiefly in meadow, is rich and
well rolling.

A beautiful ORNED COTTAGE, situated 5 miles
from town upon a good road, having 8 rooms, a cellar, and
a porch on three sides; likewise a barn and other out buildings;
also, a garden with many cedar and other evergreens; and
15 acres of land, with 10 acres in cultivation, a frame cow house,
and other out buildings. The soil is rich, well watered,
and located favorably for tillage.

TWO ACRES OF LAND situated 2 miles from town,
upon a M. A. road with a brick house having 4 rooms,
a cellar and a cistern.

SIXTY FIVE ACRES OF LAND upon the Lebanon
turnpike, 9 miles from town, with 30 acres in cultivation,
an orchard of 70 to 80 trees, and several springs. The land
is rich and rolling; it has several eligible building spots.
A desirable FARM of 220 acres situated 5 miles from
town, upon a good road, having 180 acres in cultivation, an
orchard of choice grafted fruit trees, apple, peach, pear, and
plum; a garden well enclosed, having strawberry and aspara-
gus beds; likewise a frame house, with 3 rooms, also a milk
house with two bed rooms, a commodious frame barn, a
brick smoke house and frame stables and cow houses. The
land is rich and consists of fertile bottom, and upland. It is
a very fine farm; and well calculated for a country seat, or
dairy, nursery and market garden purposes.

TWO ACRES OF LAND one mile, and 4 acres 2 miles
from town.
Very many other FARMS and COUNTRY SEATS
for sale. Also, several small tracts without buildings, a
few miles from the city.

Eligible HOUSES in various parts of the City, for sale.
Citizens and Emigrants are invited to call for full infor-
mation, which will be given gratis. If by letter, postage paid.
Capitalists can obtain 10 per cent interest upon mort-
gages, or the best personal security at long periods; or 6 per
cent at 10 days sight.

Persons desirous of receiving money from England Wales
Ireland, Scotland, and other parts of Europe, can have the
cash paid them in Cincinnati, as soon as the payment is ad-
vised by the European Bankers.
English and Eastern Bills of Exchange, Gold, and Bank
of England notes bought and sold.

Farmer and Citizens are invited to dispose of their estates
will incur no expense unless sale be effected.
The views of poor Emigrants promoted without cost.
Apply to THOMAS EMERY, Estate
and Money Agent, Fourth st. East of Main.